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of the instrumentalities of economic production and the universal enjoyment of the fruits, and on a social democracy devoid of artificial stratification based on economic exploitation. Such is the promise of American life, of the world life.

GEORGE ELLIOTT HOWARD

UNIVERSITY OF NEBRASKA

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*Human Nature and Its Remaking.* By WILLIAM ERNEST HOCKING, Ph. D. New Haven: Yale University Press, 1918. Pp. xxvi+434. \$3.00.

The problem of original human nature has always been a troublesome one in the social sciences. Wrong conceptions of human nature have been very largely responsible for wrong theories concerning the social life. The difficulties have not been removed altogether by the development in psychology of the modern doctrine of the instincts. From complete failure of any recognition of the part played by instinctive activity in social life, social theory seems now about to go to the other extreme and to attribute an undue importance, or even a fatality, to human instincts. Such is especially the case with certain writers in ethics and in economics. Thus the work of the late Professor Carlton H. Parker, suggestive and stimulating though it be, carries the theory of the instincts into the social sciences in a most dangerous way. The instincts become, in Professor Parker's hands, the real rulers of human life.

A good antidote to such views is to be found in Professor Hocking's *Human Nature and Its Remaking*. As the title of the book implies, the author deals with the modern psychological theory of original human nature and then takes up the question of its social modification and control. He shows that civilization means essentially the "remaking," that is, the modification, of original human nature; that this indeed is the distinctive peculiarity of human social life as distinguished from the social life of animals; and that the remaking of human nature *can* proceed along rational lines and in accordance with conscious purposes. Hence Professor Hocking finds that the human instincts offer no impediment to the realization of ethical ideals which are socially sound, and that there is no argument for a return to "the natural man" as so many writers from Rousseau and Nietzsche to the present day imply.

After pointing out that human character is and should be an artificial product, Professor Hocking takes up a careful survey of original nature and a critical examination of the notion of instinct. He then

passes to the relation of conscience and instinct and instinct and sin. He then discusses the effects of experience, especially the modifications which human character undergoes through social life and through institutional control. The book closes with a series of valuable chapters on art and religion and the problem of realizing a Christian society.

It is perhaps to be regretted that a large part of the book is written upon the philosophical rather than the natural science plane. This will undoubtedly repel certain types of social thinkers who shy at anything which savors of philosophical criticism. On the other hand, the critical, philosophical attitude which Professor Hocking maintains toward his problem will increase the value of the book for social thinkers who are of a philosophical turn of mind. In any case the sociologist will find in the book the most recent lucid and reasonable statement of the relation of the human instincts to our social life, and especially to the problem of social progress.

CHARLES A. ELLWOOD

UNIVERSITY OF MISSOURI

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*The Biology of War.* By G. F. NICOLAI. Translated by CONSTANCE A. and JULIAN GRANDE. The Century Co., New York, 1918. Pp. xxx+554.

A typically German book is this as to massiveness, structure, and learnedness. So many-sided—ethics, sociology, economics, and even literature and religion, as well as biology, being treated in relation to war—is the work that one cannot characterize it in a few words. Although the instinctive basis of war is accepted (instincts being invoked 135 times together) this conception is really in the author's way, for he finally concludes that man is not naturally warlike and that the real conquests worthy of human endeavor are those over nature, holding that there are almost unlimited opportunities for the development of human welfare in this direction. To the usual arguments supporting the negative selection exercised by war he adds a prophecy (written in 1915) that the war would bring Germany economic isolation and irreparable damage. He intimates that defeat would be better for Germany than victory (p. 273). His analysis of the anti-social and hypocritical character of purely nationalistic patriotism in an international age and economy is excellent, as is his account of how this jingoistic "patriotism" has been manufactured through controlled organs of publicity in modern European countries. He shows that all the great philosophic minds of history have been predominantly internationalistic. His account of the devel-